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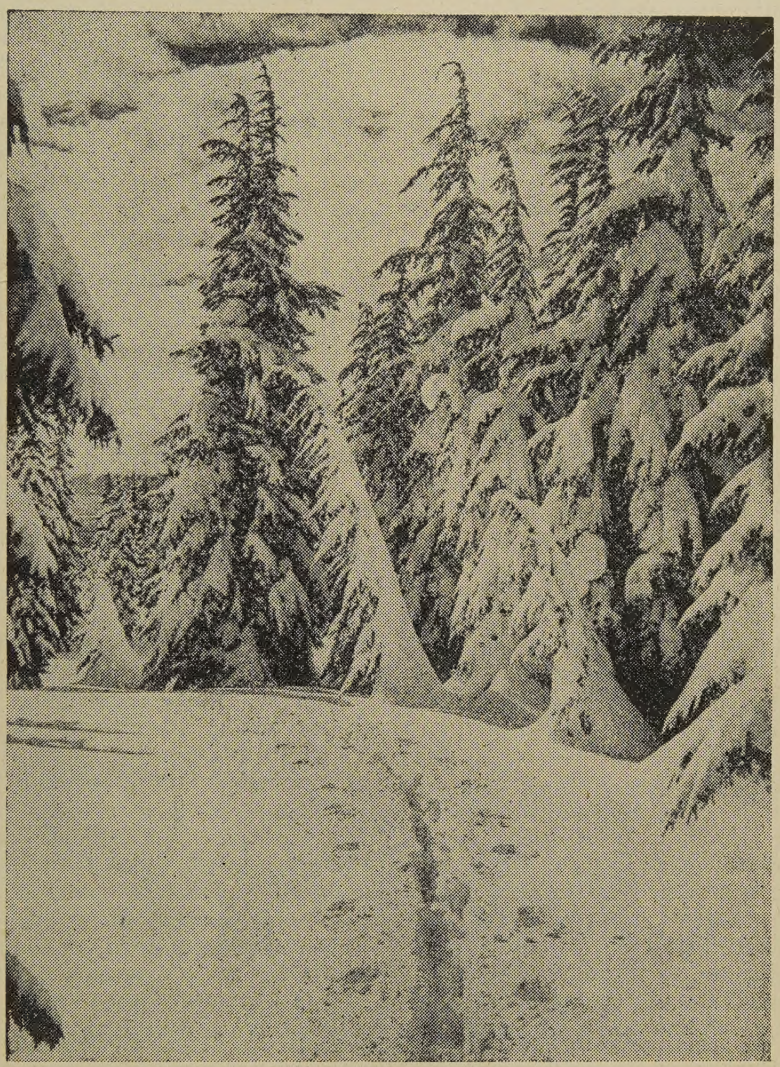
The AMERICAN FRIEND

[DECEMBER 23, 1948]



Winter Glory, Simple and Majestic

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THE MEANING OF PAIN

Surely, he hath borne our sorrows.

The following story was carried in the press recently. In it we can find a spiritual lesson, the misfortune of a life without pain.

One-year-old Beverly Smith will never know pain regardless of how badly she may be injured doctors disclosed.

The infant never has felt pain and never is likely to, doctors said. She cries only when she is hungry or angry. It would be perfectly possible for her to break a leg or suffer an attack of appendicitis without knowing it.

An attractive and mentally bright child, Beverly will lead a normal life except that she must be closely watched to see that she doesn't get seriously injured. She wouldn't know it. A resident physician described it as a "developmental defect, not a disease, but it has no remedy."

Not until Beverly became anemic did her "painless" condition become known. Before that, her mother took the child to four or five physicians after she received severe bruises when she bumped her head on the floor and the crib, without seeming to mind it at all.

"Later she laid her little hand on a hot stove; she didn't cry then either," her mother said. "She just looked at me and laughed."

The lesson from the life of this little girl is obvious. We should not want immunity to pain. Such immunity for Beverly may mean that she cannot survive. She may die young because her very life offers little defense to danger—the defense of pain. To live she must sometimes suffer.

The ability to feel pain is something for which we should give thanks. This, of course, does not mean that we should rejoice in the great burden of pain which people often endure, for we are trying to relieve the suffering of the world. But if the race of men had been created without the ability to feel pain, and withdraw from it, the race would probably never have survived. Sensitiveness to pain is a condition of survival.

In the spiritual realm, this is equally true. The great servants of men have been sensitive people. They have been men and women of conscience, and conscience is the condition of race survival as certainly as are sensitive nerves. Imagine a race with no conscience, no sense of "ought," no concept of "right" or "wrong." Such a race would destroy itself in a mad contest of selfishness. Love could not exist, for love is woven in the fabric of conscience.

The world does not need more pain, but it does need more sensitiveness, more conscience. At this Christmas time let us remember that the Savior of men was born into a world that would "hurt" him. Being sensitive, he suffered, but he turned his pain into redemption.

Can we in some measure use our own sensitiveness toward the service of our neighbors and the creating of a better world?

Mental anguish can be as severe as physical pain. Such experiences vary from the mere sense of inconvenience to that of agony. All of us have mental and spiritual problems. Because we can *feel* them we can finally *solve* them. Just as there would never have been a medical science in a world in which there was no sense of pain, so there would be no incentive to solving problems if those problems did not *hurt* us.

Perhaps someone who reads these lines is tusseling with a very painful problem. If, in good spirit, he is really trying to solve it, he is using his pain to make a better world. His neighbors and relatives will profit by this sensitiveness. He may not see to the end of his problem, but he can make a contribution in the very way by which he works at it. His pain can be made redemptive.

Many times men, by their own foolishness, have created their own problem, and then they have called it a "cross," and in self-pity have carried it. It is not indeed a cross until it has become redemptive, making anew one's own life or that of his neighbor. One begins more fully to live redemptively when he takes upon himself the burden of another, goes the second mile, and willingly accepts something which he could have escaped.

Sometime ago the member of a family went wrong. He incurred debts, dissipated his heritage, and clouded the lives of his aging parents. They had no legal requirement on them to pay his debts, but they did, bringing their own fortunes near to ruin. In that act they made a witness in their community that will give moral stamina to many people. Whether, in all circumstances, this should always be done, is not the lesson for us. It is rather that a moral, spiritual witness was made by assuming a problem which the parents did not create. The principle of substitution, induced by pain, by a sensitive conscience, is a part of the great creative work of the world. Without it civilization could not advance.

Each of us can see a world in devastation. Our memories and our consciences should catch hold of these while we decorate our Christmas trees and prepare our Christmas and New Year's dinners. Shall we put our energy and our money into the lives of others, not asking self-saving questions about whose responsibility it is?

Christmas is a time of joy, but we must not forget that Christmas leads to Good Friday, the pain of a Redeemer, and beyond pain—the joy of redemption.

THE AMERICAN FRIEND Old Series, Vol. LV, No. 26 New Series, Vol. XXXVI, No. 26
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

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Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorial . . .

Christmas Had to Come

EARTH was made for it. It was as inevitable as spring. Long before it burst upon Judea the universe held Christmas in its heart like the life in an acorn, because there was God and God is love. In time, the fullness of time, Christ came. He was love incarnate, for only in incarnation could God be truly known to men. That is the good news, that though there is darkness over the earth, light has come.

In physical life we find illustrations of this great truth. Through long, weary centuries men carried lanterns, turned their machines laboriously, but all the while the air was full of latent energy—electric energy that could be caught and transformed into heat, light and power. That was the good news, that there was an answer only awaiting our discovery and use.

For generations men depended upon magic to heal their diseases. The witch doctor with his rites tried to cure diseases, but even while he plied his tragic trade, the answers were awaiting us. Louis Pasteur came and said that there was a germ theory of disease. Now witchcraft is a sin. God had, in the very nature of things, a cure that was greater than our disease. In the fullness of time it came.

There was a time, not long ago, when leading citizens believed that demented women were witches. They were tortured to exorcise the demons that were believed to control them. But while that was happening a better answer was unfolding in the thinking of men who were studying the human mind. The answer was there all the while, waiting only to be found. Our children will call upon doctors of the mind with as much freedom as their parents have called upon physicians of the body.

Jeremiah looked upon his nation, ill, wounded, and dying. He remembered Gilead, the land of balms and medicines. "Is there no balm in Gilead? Is there no physicians there?" he cried. So in our day we see the darkness, ignorance and disease. We, too, have often a sense of defeat. We might well despair if there were no answer, but there *is* an answer. That is the good news. There *is* balm in Gilead. There is medicine greater than our disease. There is grace that is greater than all our sin. Out of God's unfolding creation comes the answer, and that answer is a gospel of redeeming love.

Today we see it burst through a flaming sky and hear it sung by angelic choirs, to humble shepherd hearts. We see it stir in the minds of men who are wise. We stand beside them at the manger and know with what humility, simplicity and honesty God's great answer must be received. No longer can we tolerate the sickness of mind and soul which drives men into the madness of conflict, for the great Physician now is here. No longer need we muddle through the darkness of fear groping our way, for the eternal light has broken through.

It shines in judgment revealing the sins that must be cleansed away. It shines in redemption, bringing healing in its rays. That indeed is glad tidings of great joy. The Sun of Righteousness has arisen with healing in his wings. Take heart. Arise and shine, for thy light has come!

God, Time and I

THE New Year brings to each of us a meditation on the nature of time and our part in its on-flowing stream. It is not without significance in our thinking that the New Year closely follows Christmas. It picks up earth's greatest event and asks testing questions about it. Does Christmas have enduring qualities? How has it stood the test of time?

That, of course, is the real measure—not how splendidly the Christmas story is told, nor how brilliantly we celebrate it, but what it really does for men in the long-time test.

Christ is the essence of Christmas. He is "the same, yesterday, today and forever." His words and his life have been storm-swept ever since the lashing winds struck in Gethsemane. Systems of all kinds have come and gone. They have crumbled to their foundations and the winds have scattered them. What then can endure?

Every passing century has more certainly confirmed the truth of Christmas and the enduring values which flow from it. These are rockbed principles that never change. Christmas will not dim with time, but will stand out in clearer outline as the great durable quality of life. They who find it will live imperishably.

When is it "Communion"?

MEMBERS of non-ritualistic churches can easily be naive in their reactions on the varied practices of the ordinances which are so meaningful to their brethren in other denominations.

Such observances are much more than "practices" in the minds of those whose traditions include them. Holy Communion or the Lord's Supper, is one such observance. It is rooted in the history of certain denominations and cannot be separated in their minds from such questions as "the nature of the church." The World Assembly of Churches at Amsterdam could not hold an inclusive communion service, because it was not a church. This can at least be understood by those, like Friends, who do not observe the outward and formal expression of communion.

The Council of Church Women at their recent conference in Milwaukee felt less restraint. They were not ecclesiastics, but church lay women who, with their sense of common fellowship and action, apparently felt that a communion service would be a grand symbol of their inward fellowship and unity in Christ.

The bishop of the Episcopal diocese opposed the plans in very definite words. Many Christians were rocked on their ecumenical heels when he stated that "no intelligent or loyal church women can participate in, nor should be present at, such a service." These words, taken from the context of his statement, may give a wrong impression, but many Christians cannot conceive of their propriety in any context. His choice of words may be unfortunate, but the idea back of them is rooted in certain historical realities which all of us must try to understand.

Quakers, as well as others, do not easily blink at their own traditions, and they have been sensitive at the invasion or alteration of their own inherited patterns. These are now much mooted questions between Quaker groups of two general persuasions both of whom, in one respect or another, are very much unlike their Quaker forebears of the first decades of Quakerism. We also should ask ourselves what ecumenicity really means in terms of our practices among the other "communions." What for us is "communion" as it relates to Christians everywhere?

It is not enough to say simply that we have the answer in the open meeting upon the basis of silence or obedience. That smacks of conceit and it is short in imaginative understanding and historical knowledge of other denominations which distinguish between worship and "communion." Doubtless many Christians who want the externals of communion may achieve more in their sacramental rites than do many of us in a formal silence. This does not argue that we should either move toward formal and symbolic practices, nor does it mean that the silent communion which we enjoy has less value. We should see that, in a phrase common to Quaker speech and writing, our worship (or communion) should be neither "in forms nor in the formal disuse of forms." It is disturbing to hear the occasional certification by Friends of certain practices as being of the essence of Quakerism or of Christianity. The Society of Friends can always bear a greater measure of humility.

While as Friends we see clearly the external expressions that differentiate the polity and practices of the churches, we do not see so clearly that our own mental reactions are often exactly the same as those from whose practices we diverge or dissent. We have much to learn, chiefly spiritual genuineness, humility and teachableness.

It is interesting and important to observe, however, that it is laymen (or women) who tend to break through the restraining definitions that history has handed to them. While the clergy in the World Council and the Federal Council of Churches are urging laymen into greater responsibility, they should know what they are doing, for these laymen, once active, are going to worship and hold communion in some manner corporately, and no dicta of bishops anywhere will stop them. There will be no "ex-Cathedra" voice that can change them once the divine spirit within finds expression in one holy flame—and this they must find if the church is really to be organic and vital. Otherwise our ecumenicity will be just so much machinery, perfected, well-coordinated and efficient, only to be outworn. No external regulations from hoary heritages can restrain the free inner spirit of people who love one another and want to give outward, corporate expression to that inner unity in Christ. Such is the growing body of the church ecumenical.

E. T. E.

Meaning of Christ for Today

A Christmas Application

By W. Maude Brayshaw

TWICE in the fifteen months after the fighting ended in Europe, I was in the British Zone of Germany—and once in Berlin—seeing for myself the horror and devastation which modern warfare leaves behind it. It has to be seen to be believed.

Today, three years after World War II officially ended, there are still, in many parts of the world, millions of men, women and children miserable and oppressed because of war, hunger, and homelessness. Millions more are feeling bewildered, anxious, insecure—afraid of the future and of possible atomic war. Many have lost faith in the old religious beliefs or are indifferent to them.

Yet, in face of all this, I believe that the Creator of the universe is a God of love; that in the life and the teaching, the death and the resurrection of Jesus Christ, God has shown us the way to peace and healing for the world—the way of the Cross.

"Light looked down and beheld
darkness;
Thither will I go, said Light.
Peace looked down and beheld
war;
Thither will I go, said Peace.
Love looked down and beheld
hatred;
Thither will I go, said Love . . .
And the Word became flesh and
dwelt among us."*

*"Little Plays of St. Francis" by Laurence Houseman.

That is a modern dramatist's way of saying: "God so loved the world that He gave His only Son that whosoever believes in Him should not perish but should have eternal life."

Our Lord lived his life as a man upon earth in conditions at least as hard, oppressive and brutal, as any which our age has experienced. He taught that God was his Father and ours; that our first duty is to love God with all our powers; and that we must love all men as our neighbors and brothers. He himself was as good as his word. He lived it out completely in a life of fearless preaching and of tireless service of the poor and suffering. He believed and taught that the rule of God's love is to be established among men. He refused to use any

means to establish it except love and goodwill; and he submitted to a shameful and torturing death by crucifixion rather than defend himself by force, because it became clear to him that only in his way could he show to the utmost what the love of God really is. He prayed for God's forgiveness of those who were executing him.

That same spirit, "the Inward Light of Christ" as we Quakers call it, is available for all of us today, as it was for the first followers of Jesus.

Two short, true stories will illustrate what I mean.

The first is a story of two hundred years ago, when British settlers were fighting the French in the American colonies and both sides were enlisting the help of the savage Red Indian tribes. Among the settlers were some Quakers, a man and his wife, who had always tried to live at peace with their neighbors and with the Indians. As the fighting grew worse, all the settlers were urged to go for safety to a fort defended by soldiers. But this Quaker and his family refused to go. They stayed in their little log house and at night left the door on the latch as they had always done. One night, when the fighting had drawn very near, and they knew the Indians were out in the forest around them, they grew nervous and bolted the door before they went to bed. After a time the wife asked her husband: "Are you asleep?" "No," he replied, "I can't feel easy with that bolted door. It's as if we'd given up our trust in God's care and protection." "I feel the same," said his wife: "I wish you'd go down and unbolt the door." The man did so, and they felt relieved and at peace. After a time, as they lay quiet, they heard stealthy footsteps approaching the door. The latch was lifted and someone entered. Then, after a pause, the door re-opened and they heard the footsteps retreating again. They slept safely till morning. After this, the fighting moved away from their district. But some time later, when peace had been made, this same Quaker was sent as a representative to a conference between the British and the Indians. At the meeting he told the story of the unbolted door and the footsteps in the night, and how he and his wife were sure God had saved them from harm. Then an Indian leader rose up in the meeting and said: "It was I and my followers who came to your house that night. We meant to kill every white man, woman and child we could find. But when we found your door unfastened, I said to my braves: 'This must be the house of a good man; he believes in the Great Spirit; he will not try to harm us; we will not harm him.' So we went away in peace."

If you feel inclined to say: "Such things don't happen nowadays," listen to this story of a German Quaker woman—personally known to me—in 1945. The Russian troops were pouring into Berlin, killing, destroying and looting. This woman and her young daughter, a girl of fifteen or sixteen, were in their home in the suburbs when a party of Russian soldiers, some of them half-drunk, swarmed into the house. The woman speaks no Russian, but she has a lovely soprano voice. She prayed to God, desperately and silently, for help. Then she went to the piano, sat down and began to sing German folk songs. How many of us, I wonder, could have sung a note in that situation? Before long she had those Russian soldiers, who didn't understand her words, standing and sitting quietly round her, some of them in tears. There was something in the bearing and appearance of the singer which, over and above her singing, had reached their hearts. One or two of them constituted themselves the protectors of her and her daughter, sitting armed in her room each night while the disturbances lasted. Both mother and daughter came through entirely unharmed.

His way—the way of love and service—is directly opposed to the way of power and violence. But where have *they* landed us? Is not his way at least worth trying? Those two stories illustrated the power of Christ's way of trust and love to overcome violence. But he warned his followers that sometimes his way would seem to fail; that to pursue it always, unarmed and unafraid, would lead them through much suffering, even as he had to suffer. And this has proved true; from the Roman arena, in which the early Christians died, to the concentration camps of our own day, countless faithful men and women have witnessed to the power and love of God which upheld them through torture and death.

Such suffering is redemptive, and it wins the hearts of men *in the long run,* as violence can never do. One who experienced the redemptive love of God through deep suffering was James Nayler, a seventeenth-century Quaker. He was a man of saintly life; but at a time of great physical and mental strain he fell into grave error and was condemned, for blasphemy, to a savage punishment. He repented and publicly condemned his error. A few hours before his death he spoke these words:

"There is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thoughts to any other. If it be betrayed, it bears it, for its ground and spring is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned; it takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It's conceived in sorrow, and brought forth without any to pity it, nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings: for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship therein with them who lived in dens and desolate places in the earth, who through death obtained this resurrection and eternal holy life."

May God give us all grace to respond to His call and to commit ourselves utterly, and whatever the cost, to His will and purpose, the bringing in of His kingdom on earth.

> "Thanks be to thee, O Lord Jesus Christ, for all the benefits which thou hast given us; for all the pains and insults which thou hast borne for us. O most merciful Redeemer, Friend and Brother, may we know thee more clearly, love thee more dearly, and follow thee more nearly; for thine own sake."
>
> (St. Richard of Chichester, A.D. 1244).

This message from the pen of Maude Brayshaw is part of a message contained in a recent pamphlet by her. She is clerk of London Yearly Meeting. This reprint will help to broadcast her message among Friends.

The following words were spoken by Lenin in an address in Moscow in 1920: "Why should freedom of speech and freedom of the press be allowed? Why should a government which is doing what it believes to be right allow itself to be criticized? It would not allow opposition by lethal weapons. Why should any man be allowed to buy a printing press and disseminate pernicious opinions calculated to embarrass the government?" His words reveal the fear of ideas which are often more fatal than guns—especially if the ideas are true.

Taking the Long View

New Year's Meditation

By Howard E. Kershner

Howard E. Kershner has given many years of his life in relief and service activities, especially for children. Here he speaks to youth and age in a spiritual way. It is fitting for a New Years meditation.

ON my fortieth birthday the thought occurred to me that I had lived probably more than half of my life. Almost immediately I realized that the recent years had been far more useful, interesting, and significant than the earlier years. I saw that life could not be measured in years. It was rather the growth of personality, understanding and usefulness that counted. Upon careful analysis I concluded that the decade from the thirtieth to the fortieth year of my life-span had been worth to me and to society at least as much as the preceding thirty years.

The curve of growing satisfaction and significance which I then plotted, showed that the ten years lying ahead, that is from age forty to fifty, should be worth as much as the previous forty years. Time has proved that the calculation was correct. On my fiftieth birthday I projected the curve still further. It indicated that the next ten years, in service to society and in satisfaction to myself, should equal the previous half-century. At fifty-six I am persuaded that the indications were sound.

It is my belief that at least one-half of the value and satisfaction of a properly disciplined life comes after age sixty. Ripened wisdom, discernment, vision, and understanding should make life infinitely more interesting and useful during the late years of maturity. The one-sixth of the length of the Mississippi River which lies below Vicksburg, probably contains a greater volume of water than all the rest of the great river.

Immortal Living

Life becomes more interesting with the passing of every year. Our mental sphere in the fifties is twice as large as it was in the forties, four times larger than it was in the thirties, and sixteen times greater than when we were in our twenties. Who, therefore, would want to re-live any part of his life? Rather we continually look ahead with eager anticipation, for our comprehension grows greater and greater, and our mental and spiritual habitation continues to expand. The sixties will be richer and better than the fifties, and the seventies will be greater still.

For the man who steadily cultivates the capacity to live in the spiritual world, the passing of time brings increasing joy. Every year his delight increases. Always he knows next year will be better than the past year. He is eager for the future. He does not sigh for the golden days of childhood. His capacity for spiritual life and pleasure is so much greater now that he would not go back if he could. He prefers to go on. I have never seen a time in my life when I wanted to re-live the past year. Always I have preferred to live next year. It will be so forever for those who have learned that successful, happy life consists in becoming less carnal and more spiritual.

The spiritual part of man's nature is predominant. It is eternal, while the physical lasts for a few brief years only. Spiritual satisfaction far outweighs in importance and duration all of the pleasures of the material world.

The purpose of physical life is to give opportunity for spiritual growth. If the latter is flourishing, one is never unhappy about the aging of his body. The body may be said to be the anteroom or place of preparation for the immeasurably more important and interesting spiritual dwelling. If it fulfills its purpose, one no more regrets its passing than he regrets to see the stairway wheeled away after he has climbed into the airplane to go soaring through the clouds. "For we know that if our earthly tabernacles were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

As the foundation of our earthly house begins to sag, as its roof becomes leaky and its doors creaky, already we can see the outlines of our house eternal in the heavens beginning to take shape. "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." We shall pass out of this phase of life, happy and contented, and still eagerly following the quest for a greater spiritual house in which to live. We believe that when freed from this mortal body, our progress will be faster. Death, therefore, ceases to be a calamity and becomes a great event to which we look forward with anticipation.

As an Adventure

Life is like climbing a mountain. One starts out on fairly level, smooth ground, where the going is easy. Usually the path follows a brook that fills the air with pleasant sounds, mingling with the perfumes of flowers and making the wooded dells a paradise on earth. This is the delightful period of childhood. We may pause here for awhile, but soon the call of the mountain is upon us and we go on. The trail becomes steeper and more rugged, the trees fewer and smaller as we trudge onward. The pack begins to grow burdensome and we set it down occasionally to rest. By and by we catch glimpses of the valley below from vantage points where we can look out over the tops of the trees. We see that we have climbed a long distance. We can count several lakes and villages at the foot of the mountain, but our view is hampered. We see only in one direction and not very far. We wonder what lies beyond and what charming vistas would greet our eyes if we could see out in other directions. We are restless for a wider view. We cannot see far enough. We shoulder our packs and climb again.

Presently, at a turn in the canyon path, we can see the summit towering above us. We are thrilled, and our packs do not seem so heavy as we bend to the climb. Now we can see a wider sector of the valley below and much farther than on our previous stops. Here we have reached middle life, and we pause for lunch. The scenery and our situation are very satisfying, but we are not content. We must climb. We long for the broader vision and the wider sector that each new leg of our journey brings under our dominion. So, with labored breathing and aching muscles we climb — not because we have to, but because we want to. The urge is irresistible. We must see more; see farther and more clearly. What mountains are round about? What cities, villages, lakes and rivers shall we be able to see? What shall we learn of the contour of the region, of the watershed and of other mountain ranges? The pack grows heavier with

advancing years, but the urge is greater and we continue climbing.

Each pause at the lookout-points brings us a more interesting and rewarding view. Never once would we think of going backward to see something that we have already seen or to re-climb a part of the mountain. Always the urge is upward and onward, and the interest increases more and more the higher we go. Life is like that. The more we learn, the more we realize there is that we don't know. As we expand our mental spheres the area on the outside which we know is there, but do not understand, becomes ever larger, and we go on more eagerly with the expansion process.

IMMATURITY

At last in ripe old-age we shall gain the summit. Then we shall see in all directions. Then we shall understand many things. The moment when we reach the top will be worth all the labor of the climb. We shall not wish to go back to the pleasant valley below, or to the halfway point. True enough, we were rested and vigorous then, but at the summit we shall have insight, understanding and wisdom. We shall not be sad that we are old, and we shall be happy for what we have learned and accomplished. The physical veil of hard muscles and bones with which we began life will have worn thin, so that we can almost see God. We shall feel that much less separates us from Him, then, than in our youth. We shall pause at the summit, but Heaven will continue to beckon and we shall be eager to renew the climb. We shall be happy in the thought that we shall be climbing throughout all eternity.

That, my young friends, is the *Long View*. For me, two-thirds of it is history. The rest is prophecy. But time will prove that it was good prophecy. From far up the mountainside I stretch to you the hand of fellowship and encourage you to climb. For you and for me the future, bright with promise, beckons.

The moderate use of intoxicating liquors as a beverage is the great nursery of intemperance. It is your moderate drinker, your sober soaker, your one-glass man, your one-tumbler man, your one-bottle man, who are the rivulets that supply the great flood of intemperance. Let the moderate drinkers of spiritous liquors at once abandon their use, and there is an end of intemperance.

PHILLIP CECIL CRAMPTON,
British Jurist

THE FEDERAL COUNCIL OF CHURCHES IN SESSION

Every two years, generally in December, the Federal Council of the Churches of Christ in America holds its sessions. This year the biennial meetings were held in Cincinnati, December 1-3.

Five hundred representatives of Protestantism, divided among the regular representatives, alternates, the press, and guests, met to consider or hear considered the major issues which confront the church. These issues were discussed first of all in six smaller groups into which the group of five hundred persons was divided. The topics were on (1) lay participation in the church, (2) ministry to older people, (3) the united evangelistic advance, (4) human rights, (5) juvenile delinquency, and (6) displaced persons. Conclusions of the smaller groups were reviewed, revised and approved by the plenary assembly.

The subject of human rights elicits the main discussion generally from such groups, but it was not a heated argument as the press indicated. Let it be said for the Federal Council that the application of the Christian message to human affairs is in the forefront of its consideration and action. The Federal Council holds its meetings only in hotels where Negroes can receive the same accommodations as do white people. That is only one, but an important evidence of the attitude which characterizes the Council.

Philadelphia Yearly Meeting, Arch Street, often known as "Philadelphia Orthodox," was accepted into membership in the Federal Council along with the Romanian Orthodox Episcopate of America. It was our privilege to say a word to the Federal Council from the point of view of the Five Years Meeting of Friends as the Arch Street Friends were welcomed into membership. These two new members bring to twenty-seven the constituent denominations.

This was the fortieth anniversary, the Federal Council of Churches having been formed December 2, 1908. During the past biennium Charles Taft, son of William Howard Taft and brother of the well-known Senator, served as president of the Council. He was the first layman to hold that position. The new administration includes Bishop John S. Stamm of the Evangelical United Brethren Church as president and Dr. Mildred McAfee Horton, president of Wellesley College, as vice-president. Our own W. Glenn Roberts, Friends' minister of New England Yearly Meeting and Executive Secretary of the Connecticut Council of Churches, was re-elected recording secretary of the Federal Council.

Friends were asked to conduct a period of worship for the five hundred persons attending, on the traditional basis of inner obedience. Elton Trueblood, W. Glenn Roberts, A. Ward Applegate and Errol Elliott occupied the facing chairs. Explanation of the meeting was made by Elton Trueblood who had led a similar meeting for the World Council of Churches at Amsterdam. There was evidence of deep stirring in this period of worship. A Negro woman offered prayer, a Negro man quoted an appropriate poem and three other persons spoke. The period ended with the classic quotation from James Naylor, "There is a spirit which I feel . . ." This was given from memory by A. Ward Applegate.

The Federal Council has in its preamble the motive "to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Savior" as the basis for membership. The Federal Council should not be thought of, in any sense, as a union of churches. It is not. It is a *Council,* with all that the word "council" implies. This is, of course, equally true of the World Council of Churches. The ecumenical movement is a *movement.* It is not being *assembled,* like parts of a mechanical structure. There is much short of perfection in it, but there is a growing sense of unity in spirit and devotion to the fundamental principles of Christianity. So long as Christians conceive of Christ as being *one,* they cannot escape the question of what that means for the church which bears his name.

E. T. E.

This story is going around Europe. A hunter named Sam went out with a long-range rifle, and came upon a huge bear. The bear was not as well armed, but he had claws and wit. So he asked the hunter, "What are you looking for?" Said the hunter, "I want to get myself a fur coat," "Well," said the bear, "Im looking for my breakfast. Why not come around to my den, and we'll talk it over." The hunter and the bear sat down to work out an agreement. After a while the bear got up all alone. They had reached a compromise. The bear had got his breakfast, and the hunter had on his fur coat.

Worldover Press

By breadth of reading and the ties of courtesy, a gentleman will also keep from error's path.

—The Sayings of Confucius

The Sunday School Lesson

For January 2, 1949—The World in Which Jesus Lived

Galatians 4:4; Luke 2:1-7; Matthew 22:15, 16, 23

Everywhere the first Christian missionaries went they traveled on a magic carpet made up of three parts: (1) Hebrew moral and theological teachings; (2) Greek language and culture; (3) the efficient Roman civil administration. Without any one of these, Christianity could not have spread so spectacularly or so quickly around the Mediterranean world.

The Jewish synagogue was almost always the first point of visitation by missionaries when they came to a new community. The Jew of the Dispersion had gone to many of the important cities of Egypt, Asia Minor, and even Europe and there, as soon as a few families lived in a city, they established a synagogue. The first disciples, most of whom were Jews, naturally went to these Jewish settlements in their missionary travels.

The conquests of Alexander the Great had been far more than a military victory, for by them the Greek ideas and the Greek language became the common possession of the people living around the Mediterranean Sea. The remarkable story in the second chapter of Acts is not so impossible of understanding when you remember that any individual who could speak Greek could stand up in that motley crowd and be understood. So also, any man who could speak Greek could travel from Alexandria in Egypt to Rome without an interpreter. The importance of this fact is to be seen also in the New Testament, most of which was written in Greek rather than in Hebrew or Aramaic. The latter would have been vernaculars, capable of being used in Palestine, but not elsewhere.

The third element was Roman Civil Government. The Roman citizenship of Paul was enough to save him from persecution in more than one city. In fact, he always looked upon the officials of Rome as potentially friendly. His remarks about the civil authorities show only too clearly that he regarded them as dependable, just, and impartial executives of a friendly government. Later this was to change, but not until Christianity had been established, however tentatively, in most of the great urban centers of the Mediterranean world.

When Paul wrote that "in the fullness of time, God sent forth his Son," he was speaking advisedly. It is difficult to imagine a time previous to the time of Christ when the circumstances were as auspicious. Points of contact, language, and freedom of travel made a universal mission physically possible.

All historians of the period point out another factor which was of equal importance—the human hunger for salvation which was evident at this time. In this search for salvation many religions sprang up, all promising, in one way or another, salvation. The Christian missionaries who went out therefore did not need to create or stimulate the desire for redemption. It was the concern and the object of search of millions of men and women. Christianity spoke to that concern and that need in a profound way, and displaced the current mystery religions because its answers to men's need were more vital than any other answers.

Even Judaism, split as it was into contending parties, was waiting for a healing word. Many in Israel were, like Nathaniel, waiting for the redemption of Israel. Into this world of need Jesus came, and spoke as never man spoke. "And the common people heard him gladly" and many followed after him.

Questions:

A member of your class might read elsewhere and have answers to the following:

1. What specific services had the Roman Government rendered which made Christianity's spread more easy?
2. Do you think the Greek "way of life" was similar to the Christian? Did the two systems easily support each other?
3. Can you distinguish between the major Jewish parties, Pharisees, Sadducees, Herodians, Essenes?

RUSSELL E. REES

For January 9, 1949—Sources of Our Knowledge of Jesus

Luke 1:1-4; John 20:30, 31; 21:25; I Corinthians 15:3-5; I John 1:1-4

The Gospel of Luke reminds us that *many* had taken in hand to write of the events in the life of Christ. Our records are surely a mere smattering of these early attempts to gather together the stories which clustered about that name in the first century following his earthly life. There are some traces of other records in the present New Testament, but we must suppose that many more of them are gone beyond recall.

The writings of St. Paul must be considered a primary source, for the reason that they are the earliest record we have of the impact of Jesus in his time. The Epistles of St. Paul were all written before the earliest Gospel appeared. In fact, the first of these letters certainly was written within about twenty years of the actual life of Christ. It is true that much had happened even in that twenty years, and the church about which Paul wrote is no longer the simple fellowship of the Disciples and Friends of Jesus. Yet Paul's report is an important contribution to our knowledge. Without Paul's letters much of Christian history would be an enigma.

The Gospels, especially the first three, called synoptic, are the second primary source. It appears, however, that other sources were behind the Gospels. Mark, the first in order of time, drew upon certain sources of information, but he completely misses valuable teaching material which Matthew and Luke contain. The assumption is that both of the later writers knew of an independent source of material which they use. Then, in further addition, both Matthew and Luke had other materials which were supposedly not known to each other.

Then it is always pointed out by the students of the Bible that we have some extra-Biblical knowledge of the life of Jesus. Papias, a famous Bishop of Asia Minor wrote, "Mark, indeed, having become Peter's interpreter wrote down accurately, though not in order, whatever he remembered of the things said and done by Christ." There are writings also of men who knew the first apostles, and their writings are important. Such men are Polycarp and Ignatius and Clement of Rome.

There are also references to Christ in non-Christian writings, for example, Pliny and Tacitus and Josephus the Jew.

The principal concern in this lesson is to review our sources of knowledge of Jesus, and to realize that Christianity is not founded on unsupported myth, but upon historical evidence.

Questions:

1. Can you arrange the New Testament "books" according to time of writing?
2. What facts concerning Jesus does Paul stress most?
3. What is the central characteristic of each of the Gospels?

RUSSELL E. REES

From Our Readers

WARM GREETINGS

Editor, THE AMERICAN FRIEND:

Another year has rolled around and it is time once more to say, "Thank you most sincerely for THE AMERICAN FRIEND, the paper that is like a dear friendly visitor, each edition looked forward to with the utmost pleasure." This paper is a great comfort to me always, especially the fine memorial number for our dear friend, Rufus Jones, whom I've known personally for a number of years, and shall, as will many others, miss greatly.

Now may I wish for you and all your staff a glorious and joyful Christmas and a Happy New Year.

IDA M. JONES
40 Randolph Road
Worchester, Massachusetts

ON COMMUNALISM

Editor, THE AMERICAN FRIEND:

Thank you for forwarding a copy of Richard P. Eastman's letter by air mail, as the issue of THE AMERICAN FRIEND carrying my article on Gandhi coming by ordinary post has not yet arrived.

I suppose I was wrong in failing to anticipate misunderstanding of the word, "communalism," since it has taken on a particular technical meaning in India. Here the groups designated as communities are invariably the religious communities, such as Hindus, Moslems, Christians, Sikhs, Parsee, and the like. The communalism which I placed along side "black marketing, corruption, bribery and other evils," is that fragmenting of Indian Society along religious communal lines which often is accompanied with fanaticism, bitterness, intolerance, bigotry, rioting, and bloodshed.

Richard Eastman refers to a "highly developed communal government which was upset by the British conquerors." One wonders just how far this is true, for the system of village organization known as the Panchayat System has largely been maintained and encouraged by the British. That there are great values in this system, and that it has certain democratic features is true and undoubtedly this should be encouraged, but one must not forget that these village communities have been the stronghold of the thoroughly undemocratic caste system which completely vitiates any real democracy. In India, as in the West, no form of democracy, whether based on the India Panchayat or Western patterns, can long function without having inner basic character in masses of its people, which by observation we know is found only where there is loyalty to Jesus Christ.

EVERETT L. CATTELL
Chhatarpur, Bundelkhand
Central India

IN APPRECIATION

Editor, THE AMERICAN FRIEND:

This is to express our appreciation for the contributions toward our building program which were made by Friends in response to the suggestions of the Executive Committee of the Five Years Meeting as published in THE AMERICAN FRIEND of September 2. We received a check today through Nebraska Yearly Meeting covering these very acceptable contributions.

The work on the building has progressed very nicely thus far, and we are now ready for the plasterers to begin their work. We are now being temporarily delayed, however, as funds on hand are inadequate to complete this contract.

We are very thankful that after many years spent in the basement of the building, we are now well on the way to the completion of a building which, we are sure, will better enable Pueblo Monthly Meeting to set forth the gospel according to Friends in this community and thereby be of more service to His kingdom.

C. EARLE TURNER
Treasurer

FROM A NON-REGISTRANT

Editor, THE AMERICAN FRIEND:

Walter Wilson in his article, "Our Responsibility" (THE AMERICAN FRIEND, November 11), has emphasized the points that most people do when disagreeing with the non-registrant position. He says, "the problem seems to involve one's concept of and attitude toward government" and also, "why not appreciate the exemptions provided in the Selective Service Act?" As a non-registrant I have faced these points and I offer the following thoughts on them.

First, may I say that I agree wholeheartedly with Walter Wilson on his "fundamental concept" of Government, i. e., freedom and responsibility. The problem, as I see it, is not one of concept of government but whether or not "the Selective Service Act is bad . . . and that the purpose back of it is preparation for war." For what purpose other than war have military organizations been used in the past? We say that our military forces are only for security, but isn't it implicit within the minds that create guns and bombs, and that train men in the latest methods of killing, the practical use of such physical forces?

It seems to me that registration is the "keystone" of that system created to defend our possessions—possessions probably of doubtful value before God. Jesus says very little about defending our possessions. He says a great deal about loving our neighbors and enemies. Although I cannot cooperate with this morally wrong Act, I can and do cooperate with our Government.

As I believe in democracy, it seemed to be my responsibility to notify the elected representatives of our Government of my decision. This I did and they are taking appropriate action. I believe that in this act of notifying the authorities, one shows he is obeying the spirit as well as the letter of the law.

In closing, I should like to quote from an editorial in the same issue of THE AMERICAN FRIEND (November 11, 1948). 'Following the principle of inner guidance, some have declined registration while, by the same principle, others have registered."

GERALD HAYNES
Quaker Hill, Richmond, Indiana

FROM A "PEACEMAKER"

Editor, THE AMERICAN FRIEND:

I should like to comment on your editorial of November 11, concerning the validity of counseling non-registration under the Selective Service Act. I am one of those who signed the Peacemakers' statement affirming that we were prepared to advise civil disobedience to those "inwardly prepared," and I feel I can conscientiously continue to do so.

I am aware of the necessity for every person ultimately to make his decision under the guidance of his inner light. As a Friend, and as a member of other pacifist groups, I have for many years been advocating by the spoken and printed word that individuals and nations should renounce war. Which is the greater responsibility to take—that of pleading with men to turn to the pacifist way of life; or that of declaring to those who are already convinced that conscription is an evil, that in our judgment it is more effective in arousing the conscience of others to resist the draft in *toto* than to claim privileges as conscientious objectors? To my mind, the first is the graver step to take—that of advocating pacifism.

Yet London Yearly Meeting of Friends, in a time of grave national emergency, felt it right to declare that ". . . Our testimony (against all war) is

weakened in so far as any are unfaithful to it."

Surely the guidance of the Spirit which enlightens conscience can make itself heard in part through the concerned counsel of our fellowmen.

Winifred Rawlins
Box 29
Tracy, California

EVANGELISM, THE ONLY WAY

Editor, The American Friend:

This letter is written by request of the pastors of Iowa Yearly Meeting, which assembled in an all-day conference. It is the substance of a short talk that I made at that time. The entire afternoon was spent in the discussion of evangelism.

There is only one method for the propagation of the Church of Jesus Christ. The Church is divided into many branches. Some large and some small. The Friends Church is one of the smaller ones. Shall we cease to exist for the lack of new blood? There is but one thing that will prevent it—evangelism. New blood must be brought in.

There are different methods of evangelism. For fifteen years I have been pastor of Friends North H Street Church, Oskaloosa, Iowa. During that time we have persistently carried on evangelism. The work has been almost entirely in the form of home mission work among the children of the west part of town. Our methods are simple. We constantly keep before the children the fact that Jesus loves us, and that He wants to come into our hearts. When He comes into our hearts, sin goes out. For Jesus and sin cannot dwell in the same heart. We must invite Him to come in. We put it in that simple way, and the children understand it, and invite Him to come into their hearts.

You may wonder what becomes of all of these children. Most of them scatter far and wide. Some go into other churches. Recently a young lady came to me and said that she was living in California, and was still faithful, going with a gospel team touring Illinois, visiting churches where no services were being held.

What about mass evangelization? Admittedly there is much opposition to it. There is the danger of "wild fire," but wild fire is no part of evangelism. It is the outgrowth of an eccentric mind, off-balance, highly emotional and of hysterical character. "Wild fire" can easily be controlled if taken in hands at its very start. The evangelist, pastor, and the elders can and should at its first evidence stop it but we must evangelize.

Out of the intensive campaign of evangelism in our own Meeting, there came Emory J. Rees, of whom all Friends of America knew, my brother W. A. Rees, Calvin Choate, Joseph Hoskins, Charles Whitlock and myself, with some other ministers, more ministers than have come from that Meeting in about fifty years since that intensive evangelistic campaign. Evangelism of every type was carried on by the apostolic church. It was the only means then by which new blood could be brought into the church, and still is the only means of propagating the Christian religion.

Milo E. Rees

Oskaloosa, Iowa

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

All Kinds of Weather, by Levi T. Pennington, Binfords and Mort, Publishers, Portland, Oregon, 95 pages, $2.

For a good many years I have known the author of the poems in this book. I knew his power with the spoken word as a public speaker; I knew of his ability as a writer of prose; but not until recently did I know of him as a poet.

I have greatly enjoyed reading the fine poems in this book. I have read them all, and several times. I have "recollected" them "in tranquility," and in my commendation of them I am not dashing off any immediate and hasty word. These verses are genuine poetry, and I rejoice that they are being put into book form.

First, the author has something to say. He has experienced, lived and felt; and out of the fullness of the heart are the issues of life . . . the bread and the wine of the sacrament (even if Quakers don't partake of it). I like that. And I read them all with happy awareness of substance and verity; I lived the author's life with him.

Second, he says his something well. His texture is firm, his vision is not blurred, and his words are lucid, his style vigorous. There is no fumbling for words, nor the tautology of eyes that see too much to see enough. His words are strong, spare, yet vivid, supple and real. He has music, too, and sings along with the rhythm that must be born and not made; that is a central excellence that is the tap root of them all in any poet. I read his poems not only for *what* they say but also for *how* they say it; they gave me happy hours.

I revel especially in his sonnets, and in all his poems of himself and of nature and of love. It is not easy to get poetry published today, especially poems that are real and human and nobly quiet, as these are, and not experiments in the fashionable idiocy of the hour. It is now, has been and ever shall be till the kingdom comes on earth as in heaven, that poetry cannot be sold; that it must be paid for in heart's blood, so that only the noblest can or will write it.

E. Merrill Root

THESE THREE . . .

An Editorial Appraisal

One can sometimes add to the value of reading by selecting two or more books in a given field and then read them at the same time, alternating chapters in each. Thereby each of them sharpens the other. The contrasting styles and treatments will often prove quite as interesting as the ideas of the authors. This method will not only sharpen the reader's appetite but will also refine his tastes.

We suggest three excellent titles out of the books of 1948, each of them written as an analysis and treatment of our present-day ills. They are *The Reconstruction of Humanity* ($3, The Beacon Press) by Pitirim Sorokin; *Our Threatened Values* ($2.50, Henry Regnery Company), by Victor Gollancz; and *Main Issues Confronting Christianity* ($2.50, Harper and Brothers), by Harold Bosley.

Sorokin drives the question of building a peaceful and secure world through the entire order of human institutions and ideals, political and cultural. To every "ism" and to every cherished element of our cultural modes, he says, "It is not this which shall give us peace." Most of the book is written in this vein, yet it is not ultimately negative. The answer toward which the pages trend, as one turns them, and to which the book finally speaks is that of an enhanced altruism, developed in its genuine form and incorporated in the pattern of a world culture. The lines of the book from first to last are studied, yet pregnant and often scintillating. His thesis is the long, patient and essential task of altruizing personal, cultural and social life. His "anti-thesis" is the Machiavellian philosophy. Harry Elmer Barnes says, "Toynbee and Sorokin are the twin Augustines of our era."

Gollancz drops his plumbline — the respect for personality—into the social

nd political structures and finds them leclining. His is a sound, ethical logic gainst which he reveals men and gov-rnments breaking themselves. His ook is an acrid antitode to a soft ptimism about men and their progress. He points out the anachronism of shift-ng policies which praise a man as a nero today, because he is on the right ide, and hangs him tomorrow with nothing more than political expediency as a reason. Gollancz's tool is the sur-geon's scalpel; his corrective — the plumbline. For a generation that needs to be renewed with ethical insight, restored to moral sanity, and re-forti-fied with moral power, this book offers fundamental wisdom. If the book is pessimistic, it is the pessimism of light that shows how deeply society declines. Such light offers ultimate optimism, as Gollancz's final chapters reveal.

Bosley attacks the same problems with the thought forms and assump-tions of the Christian gospel. From the first, he writes like a Christian church-man, but his is no musty theology. It is alive—vibrant. He draws his lines sharply saying, "Clearly, the price of survival is a new world. It is that or no world." From the first to the last of the book Bosley comes to the point and posits the fundamental answers of Christianity in which the sword and its equivalents have no answer. He gives the reader a bracer of faith, but not without a comprehension of what Christian faith must face and tackle. He states decisively the case for the Christian church, its validity and fund-amental answer to a distraught world, but not without the friendly criticism of one who is inside it, and therefore sees its weakness and errors. "To make the Christian gospel a real alternative in the thinking and the living of men" is the thesis of the book, epitomized in the final lines.

Here, then, in these three books are three theses: the altruizing of personal, social and cultural life; the necessity of developing a greater respect for personality in the total patterns of our life; and the instilling of a living, re-deeming faith at the center of a total Christian world view. Each of these authors draws heavily from Christian history and literary resources, quoting the New Testament freely. Their cri-teria for determining the trends and the cures of civilization are definitely Christian.

There are many other good books out of the products of 1948, but as the year ends we emphasize these three!

E. T. E.

No Trumpet Before Him—By Nelia Gardner White, the Westminster Press, 344 pp., price $3.

One attributes greatness to those artists who ably express what one has felt in his inmost being. With this sensitivity to what is in man and with a grasp of the depth of spiritual reality, this author has created this outstanding novel. This is the story of Paul Phillips, committed to being "God's man," and what he meets as the pastor of an above-average church. It is a tragic commentary on the state of the church today that the patterns of thinking of the Byingtons, the Misses Payne and Caroline Phillips are found in almost every congregation. This book is no easy, cynical denunci-ation of churches, but is positive in its message without being "preachy." Would that every pastor who faces the same problems might remain so sin-cere and honest with himself and that the response might be as good.

WILLIAM MERTON SCOTT

Dr. Kenneth Scott Latourette re-minds us that, as compared with the history of our civilization, we are still in the era of "the early Church." It makes the progress of Christianity look more encouraging.

CHRISTMAS PRAYER

Beneath the heavy, haggard skies,
The snow in chastened beauty lies;
While on the frosty wings of night
A Yule-tide carol takes its flight.

In windows, Christmas candles glow,
That warmly smile upon the snow;
And over all, a spirit fair
Prevails, to fill the heart with prayer.

Dear Christ, the eve before Thy birth,
A darkness shadowed all the earth,
Until Thou came'st, imparting light
That we might keep our candles bright

With love, and sympathetic mind,
To soothe the hurts of all mankind;
By loss of self, greed, lust, and pride,
That here God's Kingdom may abide.

Direct our vision to Thy star,
That there may be no mundane bar
To hinder, in our upward flight
Toward the Everlasting Light.

REBA M. THOMAS

KYRIELLE

A world in shadow gropes its way,
Confused, uncertain in delay,
Seeking the light of truth, of day.
Oh Lord, send light to the world again!

The eye to see, the mind alive,
Are dimmed by clouds that drift and drive;
In equal dusk the nations strive.
Oh Lord, send light to the world again!

Not Hiroshima's strange wild light,
That blinding, searing, final blight
To strike new terror in the night.
Send not that light to the world again!

From fear and hatred send release;
Give light of love, give light of peace;
In Bethlehem's star our faith increase.
Lord, send Thy light to the world again!

MILDRED J. DOTY

ADVENT

And soon the Christmas bells will ring,
Gay candles softly burn,
Sweet voices age-old carols sing
And thoughts to friendship turn.
In earth's slow cycle Darkness yields
To the victorious Light:
For over wintry wind-blown fields
December stars are bright.

ANN DIMMOCK

Friendly Life — Far and Near

Bertram and Irene Pickard still have their headquarters at Chemin Vert, Pinchat, Geneva, Switzerland, but they are in England for a few weeks of "home leave" at Christmas time.

* * * *

It is more than a play on words to report that Aaron Street laid out the streets of Salem, "the city of peace," in Iowa, in the year 1837. He was the great-grandfather of Guilford Street, minister at Honey Creek.

* * * *

Ethel Payne of Mt. Airy, North Carolina, Meeting, and prominent in the work of Friends' women, spoke on behalf of World Government over the radio network recently. Reuben Payne is minister of the Mt. Airy Meeting.

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Speaking of Mt. Airy, did you know that the Friends' meetinghouse is built of granite? Not many have such materials. Why? Mt. Airy is the center of a great granite quarry. All churches, however, can be built with "lively" stones. * * * *

The new meetinghouse of Chicago Friends is rising gradually. The walls are up and ready for the roof. Members of the Meeting are busily surveying their new neighborhood with a view to community service. Russell Rees is minister of the Meeting.

* * * *

Under the title, "Fear or Faith — Questions of Peace and Progress," S. Arthur Watson, president of Friends University, has written a clear, concise statement which Friends will do well to read. It is a booklet of thirty-three pages, and available through Friends University, Wichita, Kansas.

* * * *

Willard O. Trueblood has been ordered by his physician to a complete rest after a recent heart attack. He and Caroline Trueblood express their regrets at their inability to respond to the many invitations that come for service among Friends. Their address is 1415 East Bonita Avenue, Covina, California.

* * * *

Richard R. Newby, 1712 Eighth Street, Des Moines, who served as pastor and leader in Iowa, Indiana, and other Yearly Meetings for many years, has been confined to his home for some time. Cards or notes from his friends would be helpful. His birthday occurred December 12. In the minds of his friends, which are legion, his years of service among Friends will be recalled. * * * *

H. Millard Jones, now Administrative Director of the United Temperance Movement in Minnesota, will assume on January 1, his new office as assistant Executive Secretary of the United Texas Drys. His office will be 814 Thomas Building, Dallas 1, Texas. Millard Jones is secretary of the Five Years Meeting Board on Public Morals.

* * * *

A Friends' meeting for worship is being held this winter in the Miami area. They have met Sunday, October 3 and November 14 and plan to meet every Sunday at 10:45 at the homes of members. Word of the place can be secured from Benjamin H. Branch, Jr., 30 Alhambra Plaza, Coral Gables 34, Florida. * * * *

The Des Moines, Iowa, Meeting has been favored with a number of visitors who have assisted with the Sabbath morning worship services in recent months. Among these have been Cecil Hinshaw and Robert Blood of William Penn College, Margaret Stanley Tesdall, Homer Morris, and Leta Cromwell of the American Friends Service Committee, and Errol Elliott of Richmond.

* * * *

Norwegian Quakers have declared their intention not to pay the so-called defense tax voted recently by Parliament. They informed the Government that payment of such a tax, which is to used for military purposes, is contrary to their religious convictions. They indicated, however, they would be willing to contribute an equal sum for use by "humantarian" institutions.

* * * *

Everett Davis is serving most acceptably as interim pastor of Des Moines, Iowa, Friends' Meeting until full-time pastoral leadership is secured. Everett Davis, principal of Woodrow Wilson Junior High School in Des Moines, is a recorded Friends' minister and served the rural Meeting at Ackworth, Iowa, for some twenty years. * * * *

The December issue of the *Farm Journal* greets Charles F. Jenkins of Philadelphia on his eighty-fourth birthday. Charles Jenkins has been associated with that journal for sixty-five years. He is now chairman of their Board of Directors, but to Friends he is best known as a loyal Quaker. The editor of THE AMERICAN FRIEND picked up this news from the *Farm Journal* o the table of the Quaker farm home o Clyde Coffin, Pleasant Plain, Iowa.

* * * *

Samuel Levering, chairman of th Peace Board of the Five Years Meet ing, is a tireless worker in peace in terests. Recently he returned fro Iowa to his home at Ararat, Virginia He had spoken twenty-nine times i Iowa, but in less than eighteen hour he was on his way to Vermont to tak part in a public debate on world gov ernment, then to a meeting in New York and then to Springfield Meetin near High Point. And that isn't all

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Handel's "Messiah" will be give for the twenty-second consecutive an nual performance at Guilford College Chorus, soloists, and orchestra will joi forces in the production of this grea Oratorio. The chorus is made up o members from the student body faculty, and the a cappella choir, a well as community folk from Guil ford College, Greensboro, Deep River Winston-Salem, Summerfield, and Bat tleground area. The orchestra person nel includes faculty members, students and instrumentalists from Greensboro and outlying territory.

Friendly Fellowship

Honoring the minister, James R Stein, Jr., and his bride, Ann Willi Stein, Bethel Friends Meeting, Lowe Virginia, entertained at a reception o October 10, for the members an friends of the community.

* * * *

On Sunday evening, November 14 the younger Friends of Greensboro North Carolina, Monthly Meeting were entertained by their minister, C Herschel Folger, and his family. O Sunday, November 21, the Folgers held open house for older Friends. Severa ladies of the Meeting assisted in serv ing tea. Friends enjoyed these occasion when they were privileged to inspec the new parsonage.

* * * *

On Sunday afternoon, October 31 members of the Greensboro Monthly Meeting entertained members of thei Golden Autumn Club at a vesper tea Special features of a delightful pro gram were a reading by Patsy Munroe student of Greensboro College; specia music under the direction of Mary K

Timberly who accompanied the Welch rio; and an informal address on "The ay Nineties" by the minister, O. erschel Folger. Carson H. Grantham, r., presided, and refreshments were erved by the hostess committee.

* * * *

Penn Quarterly Meeting was held n Deer Trail, Colorado, November 13. he value of silence in our worship as discussed in the meeting on Min- try and Oversight. Lyman Platt led ne meeting for worship, with Evalena Iacy and Rachel Osborn contributing. ollowing a dinner served by members f Deer Trail, the business meeting as held in the afternoon when con- iderable concern was expressed over efeat of moral issues on racing and ocal option in the state election. riends were anticipating the coming f E. Raymond Wilson.

* * * *

E. Raymond Wilson, secretary of the .C.N.L., was resource leader at a orum held the first day Friends House f Seattle Monthly Meeting was open. le brought a provocative message to a ull house. Christmas plans include the howing of a sound movie, "Child of ethlehem," on December 19, and a hite gift service. Beneficiaries will be fty young people in state corrective stitutions who have no one interested n them. It is hoped that this will prove o be the beginning of extending fur- her aid. The Meeting received inter- sting letters from two families in ermany to whom CARE packages are ent. One goes to a nurse in an orphan- ge in the Russian Zone where the need s great.

* * * *

Pleasant Ridge Meeting near Coon Rapids, Iowa, have made extensive mprovements to the meetinghouse, mong which are new roof, furnace, nd carpet; Nuwood ceiling; flourescent ights; hymnals and racks; plates and ilver to serve one hundred persons, s well as redecorating the walls. Scranton Quarterly Meeting was held ere in October, with the new pastors, Norma Henderson of Paton and Wayne Hargrave at Scranton, bringing the nessages on Saturday and Sunday nornings. There has been an increase f attendance of over ten per cent at Pleasant Ridge Meeting during the ear just ended. A shipment of shoes s being prepared for the Service Committee and Pleasant Ridge is co- perating in the CROP program. Guy nd Versa Harvey are the pastors.

* * * *

Sunday, November 21, was commit- ee planning day at Des Moines, Iowa, Friends Meeting. Following the morn- ng services, a goodly number of the nembers participated in a carry-in din- ner and a general assembly, following which the various committees held sessions to make working plans for the year. A fine spirit of cooperation prevailed throughout. A new Hammond organ, dedicated in August, adds much to the atmosphere of the worship period and their services. Margaret Ogren, a former public school music teacher, as choir director; Louise Michener as organist; and Mildred Johnson as assistant organist, are conducting the ministry of music in an exceptionally fine way. Tom Walmsly, a ministerial student at Drake University, is acting as director of the Quaker Youth Fellowship which meets each Sunday evening.

* * * *

The Fall Conference of Indiana Yearly Meeting, Society of Friends Women, was held at Wabash on November 3. The devotional message was brought by Paul Shugart. Secretaries spoke of the importance of each line of work, and a workshop was conducted for officers and all those who carry responsibility in local societies. Merle Davis told of the outlook of missions and need for faithful support. A challenging talk was given by Norval Webb on "The Church Looking at Its Task." The choir of White's Institute gave several musical numbers and a playlet, "Once I was Blind," was presented by the Amboy Society. Susie Meek Frazier stirred the audience with her interpretation of reservation life among the Indians, and an offering of $217.54 was given toward the cost of the new church at Council Home. Four hundred and sixty persons were present from forty-seven Meetings.

* * * *

Bangor Quarterly Meeting was held at Liberty church, near Marshalltown, Iowa, November 27 and 28. Wade Dillavou, pastor at Liberty, had charge of devotions at Ministry and Oversight Meeting. Guilford Street, pastor of Honey Creek, brought a timely message at the eleven o'clock service, from the text, "Now is the day of salvation." Iva Street read the Scripture lesson and a poem. Dinner was served by the women at noon. The Men's Extension Group reported that a dining hall is under construction at Pine Lake Recreation Center, with the labor being donated. The Women's Missionary Unit discussed new projects and reported the sending of clothing to the Service Committee. In the afternoon session, a report of the Young Friends leadership conference held at Oak Grove Church was given by Lloyd McDonald of Liberty. Joyce Dillavou was pianist for the day. The gospel team from Motor Meeting had charge of the Sunday afternoon program for the young people's rally, which was attended by a large group.

* * * *

Winchester Quarterly closed a series of missionary rallies in an all-Quarterly Meeting Rally in Winchester Friends church on November 14. Rallies were held in sixteen of the local Meetings by a party of workers including the local pastor; Susie Meek Frazier, missionary to the Osage Indian tribe of Hominy, Oklahoma; Mildred Carroll, pianist, of New Garden Meeting; and Lillian Roth Chant of Lynn, Quarterly Meeting superintendent of missions. Messages by Susie Meek Frazier were warmly received. She told of the transforming power of the gospel as preached by early missionaries, and its effect upon the lives of Indians, among whom were the ancestors of her husband and herself. She made an appeal for students to translate Scripture into the various Indian languages. Each evening she sang impressively with piano accompaniment by Mildred Carroll. Immediate results ranged from personal dedication at a public altar to personal interviews with young married people anticipating service on the mission field. The rallies were financed adequately by free-will offerings.

In the Larger Circle

United Nations translators, who occasionally have their problems, ran into one when they tried to render "atomic bomb" in Chinese. After frantic efforts, the best minds could only come up with *Yuen-tse-t'an*—"an abominable little thing which explodes."

* * * *

Youth Week, January 30 to February 6, 1949, offers opportunity for Christian youth through united action to make a real impact upon community life. The 1949 theme is, "Let God Speak!" January 30 the theme is, "Let God Speak Through Me"; February 6, "Let God Speak Through a United Church."

* * * *

Three youth agencies unite on youth and evangelism. Agreement on "the goal of an inclusive, united, evangelical Christian youth movement" in the United States and Canada was reached at a recent meeting of representatives of the United Christian Youth Movement, International Society of Christian Endeavor, and the International Council of Religious Education. They recognized "the primacy of the organized Church" and outlined areas for further discussion and agreement.

YEARLY MEETING LEADERS CONVENE

The secretaries and superintendents of eight Yearly Meetings held a retreat at Quaker Hill, December 7-9. They were R. Ernest Lamb, California; James A. Coney, New England; Adam Flatter, Wilmington; Frank Davies, Kansas; Glenn Reece, Western; Harold Tollefson, Baltimore; Orval H. Cox, Iowa; and Elizabeth Hazard, New York.

This was the first time that these Yearly Meeting officials had met in a retreat, completely to themselves and facing together their common problems and resources. They felt that it was an occasion of great help and opened before them their need of one another. This was an occasion of real significance for the future of cooperative effort among the Yearly Meetings.

Elizabeth Hazard, R. Ernest Lamb and Glenn Reece served as an advance committee on preparation and the latter served as chairman during the meetings.

At the end of their retreat they met and conferred with members of the Evangelistic Committee of the Five Years Meeting, and later with available members of the Central Committee of the Five Years Meeting.

VISITATION IN IOWA

By cooperative planning between the Committee of Iowa Yearly Meeting, consisting of Orval H. Cox, Lawrence Sams, and Roy Williams, and the Central Committee of the Five Years Meeting, a schedule of one-day conferences was held in Iowa.

Lawrence and Sarabelle Sams, together with Mildred White and Errol Elliott, visited six different points in the southern part of the Yearly Meeting, while Charles F. Thomas and Norman E. Young visited six points in the northern part.

The theme for these one-day conferences was, "Building the Whole Church." In the morning sessions that theme was introduced and was folfowed by discussion. In the afternoons, after covered dish luncheons, some phase of work such as stewardship and missions, was presented and discussed. In the evening meetings, an evangelical message on "The Consecrated Church" ended the day.

Representatives came from thirty different Meetings to Bear Creek, Arnolds Park, Scranton, LeGrande, Honey Creek, Smyrna, Motor, Grinnell, Oskaloosa, Muscatine, Salem, and Pleasant Plain for these conferences. Three of these occasions were regular Quarterly Meeting sessions.

There was a fine spirit of fellowship, and the visitors were agreed on the value to themselves, of these conferences. They hope that the Meetings involved also have a sense of helpfulness. Similar schedules in other Yearly Meetings are being arranged.

CONTRIBUTORS

W. Maude Brayshaw, English Friend, Friends House, Euston Road, London, N.W. 1, England.

Ann Dimmock, Hatchville, Massachusetts.

Mildred J. Doty, 790 Ackerman Road, Columbus 2, Ohio.

Howard E. Kershner, associated with children's work through the United Nations, 55 Central Park, West, New York 23, New York.

Reba M. Thomas, Apt. 3, Holland Apts., North A and 15th Streets, Richmond, Indiana.

BIRTHS

BENSON—To Purnell and Mary Alice Benson of the 57th Street Meeting in Chicago, a daughter, Alice Virginia, December 5.

CAMPBELL—To Reid and Velma Watson Campbell a son, Bruce Dale, on September 6, at Mt. Sterling, Iowa.

CARTER — To Robert and Rosemary Carter, members of the Russiaville, Indiana, Meeting, a son, Max Leon, on October 31.

DAWSON—To Marlin and Helen Dawson of Clintondale, New York, a son, Philip Harold, on December 8, in Kingston, New York.

DEXTER—To Walter F. Dexter II and Lucy Lee Dexter, a son, Daniel Sherman, on October 4.

HOOVER—To Herbert F. and Eleanor Tatum Hoover of Oskaloosa, Iowa, a daughter, Rachel Marie, on November 6.

POWELL — To Ronald and Barbara Powell of the Amboy, Indiana, Meeting on August 16, a son, Rex Lee.

RAILEY—To Richard E. and Hazel Bradshaw Railey of Franklin, Virginia, a son, Richard Edward, on October 22.

MARRIAGES

CRUMLEY-MORLAN — Sarah Bracken Crumly of Fairhope, Alabama, to Charles P. Morlan of Salem, Ohio, on Eleventh Month, 6, in Stillwater meetinghouse near Barnesville, Ohio. The couple served as superintendent and matron of Friends Boarding School last year.

DOROTHY-WATSON — Crystal Darlene Watson to Merlin R. Dorothy, on July 18, at Pleasant Plain, Iowa, with Leslie McCarger officiating.

HARTMAN-WHITING—At Chester meetinghouse, near Wilmington, Ohio, Viola Whiting, daughter of Lawrence and Ethel Whiting, to Philip Hartman, son of Arthur and Bernice H. Hartman on December 5, with A. Ward Applegate in charge.

LAGE-KENDALL — Marilyn Kendall daughter of Mrs. Doris Kendall of Marshalltown, Iowa, to William Lage son of Mrs. A. L. Walters, in Marshalltown, Iowa, meetinghouse on August 29, with Orval H. Cox officiating.

POE-KRUMM—Mary Esther Krumm to Jack C. Poe at Stockport, Iowa, October 2, with Valentine Krumm father of the bride, officiating.

SIMMONS-SEIDLER—Priscilla E. Seidler, daughter of Mina Emily Mille

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Seidler, to Edwin R. Simmons, son of Mr. and Mrs. Charles Simmons of Washington, D. C., on August 22, in the Friends' meetinghouse at New London, Indiana, with Murray S. Kenworthy officiating.

DEATHS

BABB—On Sixth Month, 28, at Winchester, Virginia, Nancy J. Babb, aged sixty-four years. She was the daughter of Enoch and Judith Babb of Franklin, Virginia, and was a member of Twelfth Street Monthly Meeting of Friends in Philadelphia.

DEWITT—Sarah Frances DeWitt at her home in Stockport, Iowa, on November 5, aged sixty-six years. She was a native of Fairfield, Iowa, and in 1899 was united in marriage with Frank F. DeWitt, who preceded her in death. Surviving are four daughters, Opha Peters of Ft. Madison, Effie White of Fairfield, Bonnie Watson of Stockport, Edna Flack of Osage; and three sons, Oren of Stockport, Harry of Ottumwa, Edwin of Portland, Oregon. Valentine Krumm officiated at the services held in Stockport Friends church, of which she was a member.

JOHNSON — Robert Barclay Johnson, a birthright member of the Society of Friends, on July 26. He was born in 1860, the son of Robert and Elizabeth Dennis Johnson, and in 1881 was united in marriage with Clara Ann Carter, who preceded him in death. Surviving are a daughter, Mrs. Hudson Coplen, Russiaville, Indiana; a son, Everett, of Long Beach, California; three grandchildren; and a half-brother, Oliver T. Johnson of Decatur, Indiana. Services were conducted by Burnie Cook and Frank Stafford in the Russiaville Meetinghouse, and burial was in New London.

PEGG—J. Webster Pegg on October 13, aged seventy-nine years, in Greensboro. He was a native of Guilford County, North Carolina, and was a son of a Friends' minister, Rufus Pegg and Cynthia Armfield Pegg. He had been a valued member of Cane Creek, South Fork, and Graham Meetings, and was a charter member of the latter Meeting, which he served as Elder, clerk and Sunday School teacher. Surviving are his widow, Lissie Cox Pegg; a daughter, Julia Aileen Pegg; and three brothers, R. Loton, J. E., and Eugene A. Pegg. Services were conducted in Graham meetinghouse by Robert O. Crow, assisted by D. Virgil Pike.

PICKRELL—Florence Emmeline Pickrell, May 6, 1948, aged sixty-eight years, at Norwalk, California. She was the daughter of James and Luella Welch of Iowa. She was united in marriage with John William Pickrell of Oklahoma, where they lived until going to California because of ill health. She was active in church and civic work in Oklahoma, being a teacher in the Cherokee Friends church and clerk of Ministry and Oversight. Surviving are the husband, a daughter, Enna Lucille Pickrell; a son, Willis Carrol Pickrell, Artesia, California; a granddaughter, a brother, Lee Welch, and four sisters, Alma Cox, Alice Dyer, Esther Elliott, and Henrietta Darling.

WRIGHT—Franklin Rush Wright at his home in Russiaville, Indiana, November 2, aged ninety-three years. He was a native of Highland County, Ohio, and was united in marriage with Almeda Leonard who survived. He had served as teacher and overseer in the Russiaville Meeting, of which he was a member for fifty-eight years. He leaves three children, F. Rhea Wright of Walkerton, Indiana, Lawrence and Florence at home, and two grandsons. Services were held with the pastor, William Wagner, in charge, and burial in New London cemetery.

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ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting secretary, 1401 Crain St., Evanston, Ill., Phone Greenleaf 5-6491.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN
First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets. Meeting for Worship 10:30. Mid-week meeting Wednesday 7:45. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 3rd through April, each Sunday at 11:00 a. m.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. Christian Endeavor, 6:30 p.m. Elmer H. Brown, Minister.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.,Y.F.S.C.E. 6:30 p.m.
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA
Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

The Company's fiscal year ends Tenth month 31st. It has always been this date since the old days when the Inn was open only in summer. It marked the close of the year's activities. It has been a prosperous year but not quite so good as 1947. In the early days the profit on the sale of lots was an important source of revenue, but with every effort of the Board not to increase the population of the Settlement no company lots are now sold unless some property owner, for his protection, wants to buy a next door vacant lot. Some lot owners, however, who have changed their minds and decided not to build have sold their holding, and among these are lots 321 and 322 on the top of Buck Hill, which have been purchased by Dr. Frank D. Fackenthal, who has been long associated with Columbia University, N. Y. He was acting President after the death of Dr. Nicholas Murray Butler and served until Dwight David Eisenhower was installed. Dr. Fackenthal will build his home when opportunity offers. We are delighted to welcome him to the Cottage Community—his family has long been interested in Buck Hill.

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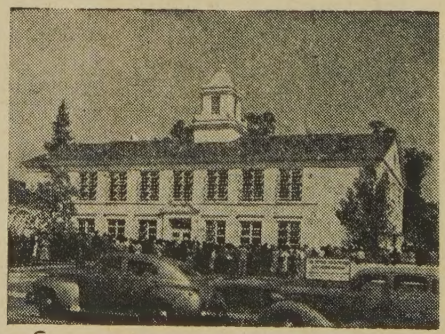

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